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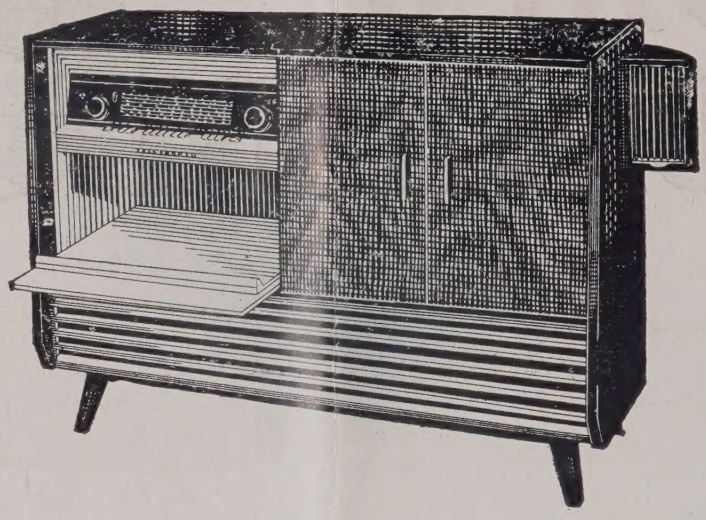

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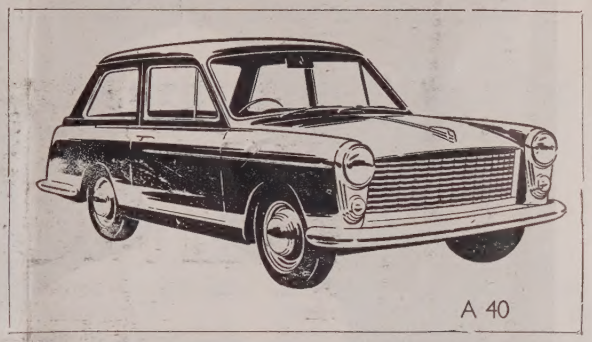

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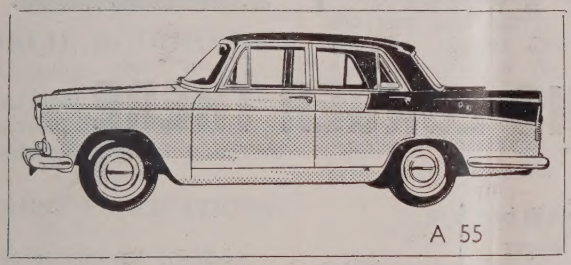

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THE DESTRUCTION OF LUST

By Ven. Lokanatha

(*Italian Monk*)

LUST is the curse of an age. How is it destroyed ?

Lust is destroyed by eating little, sleeping little, living on a vegetarian diet, reading Buddhist books, living in a holy environment, living with noble monks, meditating on the nastiness of the living body and the dead body, watching the mind.

Lust arises through thinking that the body is lovely. When we realise that the body is excrementitious, lust dies. The living body consists of 32 filthy parts as follows :

Hair of the head, hair of the body, nails, teeth, skin, flesh, tendons, bone, marrow, kidneys, heart, liver, pleura, spleen, lungs, lower intestine, upper intestine, stomach, faeces, brain in the head, bile, phlegm, blood, pus, sweat, fat, tears, grease, saliva, snot, synovic fluid, urine.

If the hair of the head falls into the rice and curry, the rice and curry is thrown away in disgust. So the parts of the body which fall are loathesome ; while the parts which still stick to the body " appear " beautiful on account of lust which blinds the eyes !

FOUL LATRINE

Hence we should constantly see the body as it really is, a foul latrine on two legs ! And it is ridiculous to beautify a walking latrine !

A dead body exposed in the open for a few days is an excellent subject for meditation. The swollen stinking corpse bluish-black with swarms of worms issuing from the nine holes is enough to make any one disgusted with the foul nature of the body. We should sit down and identify ourselves with the horrible corpse with the following reflection :

" As I am now, so once was he ; as he is now, so I shall be ! " By thinking in this way, the thought will finally dawn upon us that our body is a corpse bound to our neck ! And we shall loathe and hate our body and the bodies of others. This is the way to destroy lust for ever.

The living body is " cooked " by the combustion and metabolic processes, and is thereby kept from decomposing. But the body living or dead is of exactly the same foul nature and should be hated. Look at the leprous bodies, how filthy they are !

When all lust is completely destroyed, Nibbana is attained ! For Nibbana means " no lust."

Nibbana is the Supreme Fireless State. Lust is the fiercest of all fires. When lust is destroyed, the cool state of Supreme Nibbana is attained.

DEVEL'S WORKSHOP

" A wandering mind lies in the fangs of the passions ". Laziness is the devil's workshop. The exalted Buddha said : " A monk who applies himself to the higher thought should pass in review from time to time five phases of mind ; and these are they :

1. If while watching the mind some lustful thoughts arise, we should at once divert the attention to some noble thoughts, like the thought of Buddha, etc., and the wrong thoughts will disappear.

2. If, however, the wrong thoughts do not disappear by this method, we should ignore the wrong thoughts, and the wrong thoughts will disappear. For example, if we do not wish to see a man's face, we simply turn our heads in another direction.

3. If, however, the wrong thoughts do not disappear by this method, we should consider how the evil thoughts ripen into evil speech and evil actions. By thus considering the danger of evil thoughts, the evil thoughts quickly disappear.

Remember that hate often leads to murder.

4. If this method fails, then we should allay what moulds wrong thoughts, i.e., searching out the causes and rooting them out.

5. If all else fails, then we should resort to "direct action", i.e., we should clench the teeth, throw up the tongue against the palate, and by sheer force of will-power we should root out the evil thoughts. Like a giant who grasps a dwarf by the head and shoulders, and throws him far away, even so, by striving hard, the evil thoughts will pass away and disappear, so that our heart stands firm, is steadfast, is focussed and concentrated.

EAT LITTLE

Thus always watching the mind, the mind will become clean and pure, and Nibbana will be attained for ever.

We should eat as little as possible, simply to keep the body going, and no more. For, if we throw too much coal into the furnace, the furnace will become hot, and passion will arise. One meal a day before noon is the safest rule. For, if we eat at night, passion will increase.

We should live on a vegetarian diet. The carnivorous animals are ferocious. Look at the tigers, panthers and wolves! Then become herbivorous like the gentle gazelles and lambs. A vegetarian diet will make you tranquil and calm. The teeth of man clearly show that he was intended to live on vegetables, fruits and nuts, like the monkeys.

Live and let live. The creatures are our neighbours. All life is one, your neighbour is yourself, to love your neighbour is to love yourself, to hate your neighbour is to hate yourself.

The Exalted Buddha said: "It is impossible to find a single insect which has not been our mother or father or aunt or uncle, etc., in the past births." Hence all creatures are our relatives and we should refrain from eating our relatives like cannibals.

We should sleep as little as possible. The whole world is burning. We are in a burning house. How can we sleep in a burning house? The human heart does not sleep. Then, why should the mind sleep? Is the mind less powerful than the heart? Science has proved that the mind is the dictator of the body.

At the Smithsonian Institution at Washington, a human being was placed in a cage and made to fast for 40 days. His organs were weighed before and after. After the 40 days' fast it was found that his liver and kidneys and other organs were reduced to half the original size while the brain was exactly the same as before.

So all the organs had "sacrificed" themselves to keep the brain intact. Hence the brain is more powerful than the heart and should work at least as much as the heart which pumps away unceasingly.

Four hours' sleep in the lying posture is quite sufficient. If possible, the lying posture should be renounced forever, and a man should train himself to "rest" in the sitting posture all night. By renouncing the lying posture the Tempter will never get an opportunity to enter! For, virtue is man's most precious treasure and should be guarded zealously night and day, day and night.

Study of World's Major Religions

By George Adams

(U.S.A.)

ON the campus of Harvard University, Cambridge, Massachusetts, U.S.A., near the Harvard Divinity School, a new building is rising that represents another step toward the goal of closer understanding among followers of the world's major religions.

When completed this fall, the modern two-story structure will house a center for the study of world religions. The man who will direct the new center, Dr. Robert H. L. Slater, says he hopes and believes that "Hindu, Buddhist, Muslim and other students from the Orient coming to live in this center with our students from, North America will find here an atmosphere in which they will feel encouraged to explain and articulate their own beliefs and follow their own religious disciplines.

"At the same time, they will have special opportunity to become better acquainted with Christian thought and western institutions in relation to questions they may raise themselves."

The new center is representative of a development in American Universities generally — the intensified study of religion *per se*.

Here at Harvard, the study of world religions is not a new interest, but the center is expected to add a new dimension. As Dr. Slater puts it:

"Across the world today there is a growing appreciation of what may be gained if classroom and library studies of other faiths can be supplemented by opportunity for more personal discussion. This is felt to be necessary not only in order to understand other faiths better, but also in order to communicate our own views more effectively. It is an opportunity of this kind which the center aims to provide."

The program is being planned to provide for advanced study of the great religions in general, together with special study of a specific religion and the discussion of questions that are of interest to all students of religion.

INCREASING NUMBER

Dr. Slater noted that residents in the new center would include students from the Harvard Divinity School and elsewhere seeking to prepare themselves to teach courses dealing with the great religions of the world. Such courses, he pointed out, are being introduced in an increasing number of American colleges.

The new center's director also expects students of other faiths from eastern countires who have a similar interest in the study of religions besides their own. And to add to the element of personal contact Dr. Slaster said the centre hopes to invite visiting scholars to participate in the programme.

The central building will include a lecture room, a library, a seminar room, a common room and offices for faculty members, and a small chapel or meditation room.

Funds for the center were provided by the same anonymous donors who last year endowed the first professorship in world religions at Harvard. Dr. Slater holds that chair.

Prime Minister Mrs. Sirima Bandaranaike and her son taking the Five Precepts at the Vajirarama Temple, Colombo, soon after she was sworn in as Prime Minister by the Governor General.

New Premier Promises to Help Buddhism

MRS. SIRIMA BANDARANAIKE, a devoted Buddhist, was sworn in as Prime Minister of Ceylon when the Sri Lanka Freedom Party, of which she is President, secured 75 out of the 101 seats in the House of Representatives at the general election held on July 20.

She thus became not only the first woman Prime Minister in Ceylon but the first woman Prime Minister in history. She is 44 years old and is the widow of the late Prime Minister, Mr. S. W. R. D. Bandaranaike.

Mrs. Bandaranaike's first act after she became Prime Minister was to visit the Vajirarama temple in Colombo, offer flowers and make obeisance to the Buddha.

At the temple she received the blessings of the Maha Sangha and she was also given some good advice by the incumbent of the temple, the Ven. Madihe Pannasiha Nayake Thera.

Narrating the story of the theri Soma, the Nayake Thera said that when a Deva asked her, " What can a woman with a little wisdom do ? " the theri replied: " If you are sincere, if you are intelligent and if you can comprehend anything well, then womanhood is no barrier, there is nothing a woman cannot do."

The Nayake Thera added: " I am recalling this answer so as to give you courage since there has been speculation in the country as to whether a woman could be Prime Minister."

The Nayake Thera also reminded Mrs. Bandaranaike of the Dasa Raja Dhamma — the ten principles — which guided the kings of ancient Ceylon, and requested her to put them into practice again.

He said that he specially hoped that by observing the higher *sila* even once a month, however she might be busy, the Prime Minister would set an example to the Buddhists of this country.

AT ANURADHAPURA

Later the Prime Minister and her Cabinet along with the 75 MPs of her party, made a pilgrimage to the sacred Buddhist city of Anuradhapura where she began the party's election campaign.

Among the sacred places at which she worshipped in Anuradhapura was the Sri Maha Bodhi Temple. At a meeting held opposite the temple, Mrs. Bandaranaike said that her Government would give Buddhism and the Sinhala race their rightful place.

The Anuradhapura visit was followed by a visit to Kandy where she paid obeisance to the Sacred Tooth Relic of the Buddha. At the entrance to the Dalada Maligawa, or Temple of the Tooth, the Prime Minister was met by the Chief Lay Custodian of the Tooth Relic, Diyawadene Nilame C. B. Nugawela Dissawa.

A special exposition of the Sacred Tooth Relic was held in her honour. The Diyawadane Nilame presented the Prime Minister with a silver tray of jasmine flowers to be offered at the Sacred Tooth Relic.

She knelt on a silken cushion on the carpeted floor and observed *pansil*. The Mahanayake Theras of Malwatte and Asgiriya then invoked the blessings of the Triple Gem on the new Prime Minister and her Government by chanting *seth pirith*.

A leading member of the Malwatta Chapter, the Ven. Etulgama Devarakkita Thera, delivered a short discourse in the course of which he said that the two Mahanayakes were greatly pleased to welcome the new Prime Minister.

NEW CHAPTER

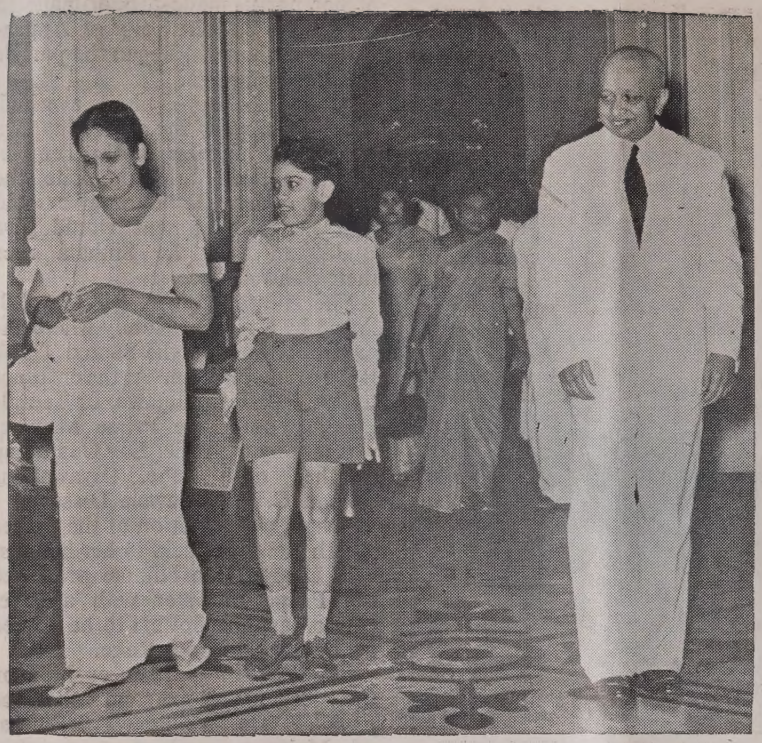
As first woman in the world to assume Prime Ministerial office, Mrs. Bandaranaike had written a new chapter in history. They earnestly hoped that her period of office would usher in an era of peace and prosperity to Sri Lanka.

The Sacred Relic was taken out of the casket by the two Mahanayake Theras. It was first placed on the Prime Minister's head and then on those who were beside her.

After the Prime Minister had her observances, the Sacred Relic was taken to a special enclosure outside the main shrine room and again the Prime Minister and her party viewed and worshipped the Relic.

It was after these observances that the new Prime Minister began her duties of office.

The Premier begins all Cabinet meetings with *pansil*. Silence is



Prime Minister, Mrs. Sirima Bandaranaike, her son, Anura, and the Governor General, Sir Oliver Goonetilleke.

observed as Ministers say their precepts and then the deliberations begin.

Mrs. Bandaranaike, at the first Cabinet meeting told her Ministers that one's religious life was more important than anything else, and that in all their deliberations, discussions and decisions, they should pray for guidance and help.

BUDDHA SASANA MANDALAYA

" There will be no discrimination on the ground of a person's religion. My Government will, however, take steps to ensure that Buddhism, which is the religion of the majority of the people, is given due recognition and its proper place," said the Governor-General of Ceylon, Sir Oliver Goonetilleke in the course of the Throne Speech at the State opening of Parliament on August 12.

The Governor-General also said that as a first step towards the implementation of the report of the Buddha Sasana Commission, legislation will be introduced to set up a Buddha Sasana Mandalaya.

With regard to schools, the Governor-General said: " My Government proposes, without discrimination on religious grounds, to introduce legislation to take over Assisted Grade III schools. Grade I and Grade II Assisted schools will be taken over subject to the privilege which will be allowed to such schools to remain without State-aid as private schools in conformity with the Education Code."

AN AMERICAN ZEN BUDDHIST

IT is three o'clock in the morning and the stars are still visible in the Japanese sky. But in the Ryutkuji Temple, near Mishima city, the Zen monks are rising to begin meditations.

Among the devout figures is that of Emanuel Sherman, a 45-year-old American student monk. Since entering the temple in 1948, this World War II veteran has shared every phase of the temple's disciplined life with his fellow Japanese monks.

Zen Buddhism teaches that no work means no food. Thus, with the coming of the dawn, the monks begin the preparation of the morning meal of rice gruel and pickled vegetables. No meat is taken, and complete silence is observed during all meals.

In addition, each monk shares in other duties such as cleaning the temple, sweeping the courtyard and tending the vegetable garden. On certain days of the month the monks go into Mishima city to beg for alms, a duty which is considered a form of mental training.

Emanuel Sherman became deeply interested in Zen soon after his 1948 arrival in Japan. He discovered that Zen has flourished there since the 13th century, and is recognised for its rich contributions to Japanese culture and character.

There are now more than 20,000 Zen temples and monasteries in the nation, many of which are treasure houses of artistic works.

Mr. Sherman learned that often the temples serve as training schools for monks and laymen. Instead of returning to his California home in the western part of the United States, Mr. Sherman applied for admittance at the Ryutakuji Temple near Japan's famed resort area of Atami.

Upon acceptance he began the strenuous training leading to the ultimate goal of Zen Buddhism — the attainment of a meditation so deep that the stream of consciousness flows without interruption or interference.

To experience Zen " awakening " through meditation—the awakening that is believed to lead to Buddhist enlightenment—is the shared hope of all Zen followers.

The challenge of Zen, one of Asia's ancient and profound religions, has fired the imagination of thoughtful people in both Europe and America, . As the Western world awakened to the inspiration of Zen, many scholars began to pursue its teachings.

But Emanuel Sherman is one of the few Western students to embark upon the disciplined, austere life of a Zen monk. With the help and encouragement of his Japanese fellow students, this American monk continues to dedicate his life to the mastery of Zen Buddhism.

—Free World

NEW GERMAN RESEARCH INTO BUDDHISM

By Professor W. Heissig, Ph.D.,

(West Germany)

THE question is sometimes asked why academic research is undertaken. The urge for cognition, the acquisition of new knowledge, is the first and noblest motive power for any academic undertaking.

But the scholar considers it as a further pleasant confirmation if he can also do something to promote by his work the civilization the religion, and the linguistic community which are the subject of his research. This applies today to some of the research into Buddhism. This subject has always attracted German orientalists.

We need but mention such names as Winternitz, Deussen, Max Muleller, Gruenwedel, Lueders, among others. Some of the orientalists in the Federal Republic cultivate this branch of research most intensively also today. It is only natural that certain traditions are followed in this work.

The greatest German expeditions under Le Coq and Albert Gruenwedel, who brought to light thousands of fragments of Buddhist scriptures — in part long lost — from the cave temples of Turfan, created one of these traditions.

MAIN INTEREST

The restoration of these texts from the fragments is the main interest of the Goettingen Indologist Professor Ernst Waldschmidt and his school. The latter attracted attention by a considerable number of works on Buddhism during the last nine years. In 1950 Professor Waldschmidt restored the *Mahaparinirvanasutra*, which had been lost in Sanskrit, with the aid of Turfan manuscripts.

In 1952 Waldschmidt used the Turfan manuscripts to restore and edit the *Catusparisatsutra*, a canonical didactic writing which reports on the foundation of the Buddhist community consisting of monks, nuns, lay brothers and lay sisters, as well as on the meeting between the Buddha and King Bimbisara of Maghada.

The investigator was also able to extract an important passage regarding the tradition concerning the Buddha's life from the same manuscripts and fragments on which these works were based. He found among them a canonical work concerning the lives of the last seven Buddhas which, as there was no title in the old manuscripts, he called *Mahavadanasutra*. In appeared in print in 1953.

INSIGHT INTO HISTORY

H. Haertel, one of Professor Waldschmidt's students, compiled and reconstructed under the professor's guidance schedules of the Buddhist communities from the abundance of the Sanskrit manuscripts from East Turkestan, many of which were badly multilated.

These schedules, *Karmavacana*, afford an important insight into the history and organisation of the Buddhist communities in East Turkistan during the first millenium.

K. Mittal, an Indian woman and a student of Prof. Waldschmidt's, has dealt with Buddhist dogmatic series of concepts on the basis of some manuscript fragments also forming part of the manuscripts found in Central Asia. These are essential to the understanding of ancient Buddhism.

While these were philological jigsaw puzzles which themselves provided the building materials for the development and understanding of Buddhism, Helmut Hoffman, the Munich Indologist, directed his research to the development of Buddhism in Tibet. in 1956 he sketched this historical development of the religion ot the people of Tibet and of the northern form of Buddhism in a very instructive book on the religions of Tibet.

MAHAYANA DEITIES

Willibald Kirfel, Professor emeritus of Indology at the University of Bonn, who is well known for his research on various religious forms of Buddhism has just published a survey of the symbolism of Buddhism, which deals both with ancient Buddhism and the deities of the Mahayana. Herbert Guenther devoted his book, which appeared in 1948 to the problems of the soul in ancient Buddhism.

These are only the most important works, many others have to remain unmentioned owing to the shortage of space. In the last two decades about 12 principal books were published in Germany on Buddhism.

Here is a list of the principal German publications on Buddhism of the last two decades.

Hoffmann, Helmut
Die Religionen Tibets (The Religions of Tibet) Freieurg/Muenchen 1956.

Willibald Kirfel
Symbolik des Buddhismus (Buddhist Symbolism) Anton Hirsemann, Stuttgart, 1959.

Herbert Haertel
Karmavacana Sanskrittexte aus den Turfanfunden (Texts from Turfan), Berlin 1956.

J. K. Balbir, etc
Bibliographie Bouddhique ... Librairie d' Amerique et d' Orient, Adrien Maisonneuve May 1950 - 54.

Kusum Mittal
Dogmatische Begriffsreihen im Altern Buddhismus (Dogmatic Categories in Ancient Buddhism), Berlin 1957.

Ernst Waldschmitt
The Mahavadanasutra I, Berlin 1953.

Ernst Waldschmidt
The Mahavadanasutra II Berlin 1956.

Ernst Waldschmidt
The Catusparisasutra, I, Berlin 1952.

Ernst Waldschmidt
The Catusparisasutra II, Berlin 1957.

Ernst Waldschmidt
The Mahaparinirvanasutra, I. Berlin 1950.

Herbert Guenther
Das Seelenproblem im aelteran Buddhismus (Problems of the Soul in Ancient Buddhism) Curt Weller-Verlag Konstanz 1949.

Helmut Glasenapp
Die Religionen Indiens (The Religions of India), Alfred Koerner-Verlag Stuttagrt 1943.

BODHEDRUM

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Notes of the Month

THAILAND BANS FOREIGN VISITS BY MONKS

THE Prime Minister of Thailand Field-Marshal Sarit Thanaret, has ordered a ban on visits to foreign countries by Thai Buddhist monks.

Official sources said that the ban, effective until a bill amending the Ecclesiastical Act and relative to foreign visits by monks had been enacted, was aimed at preventing monks from attending meetings or conferences " which are Communist fronts."

Two monks, Phra Maha Manus and Phra Maha Nakon, who had attended a Buddhist rally in Peking some time ago, were disrobed in June. The Thai authorities explained that the ban has been imposed to prevent monks from attending Communist-sponsored or pro-Communist conferences.

It is stated that the police have lately unearthed a considerable quantity of Communist literature in various monasteries in the country, leading to the arrest of a number of monks known for their Leftist leanings.

The Prime Minister said that some high-ranking monks were involved. He said that some of these monks had suddenly left their abodes for various provincial towns for unknown reasons.

He had instructed the Minister of the Interior to make a thorough investigation into the matter and report to him at an early date. If the situation necessitated it, these monks would be apprehended, disrobed and placed on trial, the Prime Minister declared.

LECTURE TOUR IN SCANDINAVIA

The Ven. Shanti Bhadra of the Buddhistisches Haus, Berlin, was on a lecture tour last month in the Scandinavian countries.

On his arrival at Stockholm he was met by the Buddhists and friends of Buddhism. He gave a talk on Buddhism at the City Hall and answered questions on Buddhism.

On June 26 he gave a talk on Buddhist Meditation at Goteburg. He later proceeded to Alingas to meet Buddhists and friends of Buddhism there. On June 28 he went to Hobdals-Nordby at the invitation of the Buddhists of that place.

From Sweden he proceeded to Norway on a Buddhist lecture tour. He was in Norway for two weeks.

BUDDHA STATUE TO BE PROTECTED

Mr. H. Jinadasa, Permanent Secretary to the Minister of Education in Ceylon and Dr. C. E. Godakumbura, Archaeological Commissioner, have inspected the famous Samadhi Buddha statue at Anuradhapura with a view to protecting it with a canopy.

It has been pointed out that the statue is liable to be damaged if it is continued to be exposed to sun and rain as it has been for centuries.

Several Buddhist associations have urged that unless protection is afforded, the statue will deteriorate. But there are others who point out that the construction of a canopy will interfere with the natural setting of the statue.

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BUDDHIST ART EXHIBITION

An exhibition dealing with ancient Buddhist sculpture, architecture, paintings and social life of the different ages of India, Burma, Thailand, Cambodia, Indonesia, Japan, Hong Kong, Vietnam, Sarawak Malaya and other countries in Asia was held at the Town Hall in Talawakelle, Ceylon.

Earlier, a lecture on the subject was given by the Ven. Tiranagama Ratanasara Thera, Honorary Secretary of the Buddhist Art Research Council of Asia.

The exhibition will be continued at several places in the Island.

BUDDHIST MISSION TO WEST GERMANY

A Buddhist Mission to West Germany left from London airport recently.

The mission which has been invited by the Federal Germany Government, consisted of the two Burmese Buddhist monks, the Ven. U. Thittila and the Ven. U. Silananda and U Chan Htoon, a judge of the Supreme Court in Rangoon and president of the World Fellowship of Buddhists, and Mrs, Chan Htoon

RADIO TIME VERY INADEQUATE

The place given to Buddhism in the English National Service of Radio Ceylon is not at all satisfactory. This is the finding of the Radio Ceylon Advisory Board.

When this matter came up for discussion at a meeting of the Advisory Board, it was pointed out that the English National Service had set apart only one hour and thirty minutes for broadcasts on Buddhist activities.

The Board has asked Radio Ceylon officials to give more time for Buddhist propaganda work.

TIBET ART TREASURES DISPLAYED

Art treasurers from Tibet, of great beauty and unsurpassed craftsmanship, including Buddha figures and other Buddhist items, were exhibited in New Delhi in April, under the auspices of the Congress of Cultural Freedom Asian Office and the International Academy of Asian Culture.

Inaugurating the exhibition, Mr. Sukich Nimanheminda, the Ambassador of Thailand in India, said that "owing to her position of isolation, the outside world knew and still knows so little of the art of Tibet."

The Ambassador said that Tibetans had been engaged in the promotion of art for over one thousand years. He added that the artistic achievements of Tibetan artists and craftsmen should never be allowed to become lost to humanity at all costs.

VESAK CELEBRATIONS IN AUSTRALIA

The Buddhist Society of New South Wales celebrated Vesak this year in the Unitarian Church Hall in Sydney. There was a gathering of over sixty people.

A beautiful display of yellow flowers was massed around two Buddha Rupas, the larger of which was picked out with a spotlight. Mr. C. F. Knight welcomed the visitors and explained the symbolic significance of the Buddha Rupa.

The *Parinibbana Sutta* was read by Mr. N. Moschner, the congregation joining in the Salutation, the Tisarana and the Precepts. The *Sigalovada Sutta* was read by Mr. M. Pearce. The *Mettu Sutta* was recited in unison, after which the *Mahamangala Sutta* was read by Mrs. Jackson.

The gathering sat for fifteen minutes in silent contemplation.

CAVES TO RIVAL AJANTA FOUND

New caves to rival Ajanta and Ellora in architectural and sculptural beauty have been discovered by the Archaeological Department of the Government of India.

Announcing this, Mr. H. J. M. Taleyarkhan, Minister for Tourism and Public Health, Maharashtra, said that the new caves were in a place called Pitalkoda, 42 miles from Aurangabad.

He said that the caves were of the same age as Ajanta and Ellora and contained fine frescoes and remarkable sculptural works. Though the caves were not so numerous as those of Ellora, their sculpture was of a higher order, he added.

The caves are not easily accessible as there is no good road between Aurngabad and the caves. But, said the Minister, the Maharashtra Government would soon work out plans to make these caves accessible by constructing a good road.

U. NU WANTS BURMESE TO BE VEGETARIANS

The Burmese Prime Minister, U. Nu stated in Rangoon that he would like to see all Burmese become vegetarians like him.

Answering a question at a Press conference as to what the Government proposed to do about the rising cost of fish, U. Nu said: "I would be very happy if people did not eat fish at all and lived on vegetables as I do."

U. Nu banned cow slaughter on the day he took office in February.

BUDDHIST SCOUTS CELEBRATE

At the first anniversary of the 1st group of the Sinhala Buddhadutas (Buddhist scouts), its chief organiser, Mr. E. P. Elanage, said the movement would attempt to further the cause of Buddhism in Ceylon.

It would also aim at preserving indigenous culture. While the movement was open to Buddhist children, it would always welcome children of other communities.

The Buddhist scouts would be trained in first aid and other useful subjects and be on duty at State functions.

BUDDHIST ART SHOW IN NEW YORK

Asia House in New York, in its many attempts to introduce Asian art and culture to the American public, made one more effort in its Gandhara Exhibition which was opened in May at the Asia House Gallery.

On view at the exhibition were 65 free-standing and relief sculptures loaned by the Government of Pakistan augmented by 12 stucco works of the same period from American collections.

These pieces, the first representations of the Buddha in Asian art, dated from the second through the fifth centuries, when the flourishing Buddhist colonies in the area of Pakistan and Afghanistan, then known as Gandhara, created them.

The greatest contribution of Gandhara art was the Buddha figure. Statues of the Buddha, as developed in the Gandhara school, are in standing and seated postures.

Reflecting human aspects of the Buddha's life are the reliefs and friezes depicting minor episodes and events in the life of the Buddha.

The exhibition organised and brought to the United States under the auspices of the Asia Society, will be circulated to other museums in the United States by the Smithsonian Institution Travelling Exhibition Service.

AJANTA FRESCOES DECAYING ?

Reports in a section of the Indian Press that the paintings in the Ajanta caves were progressively decaying, due to efflux of time and acts of vandalism, have been denied by the archaeological authorities in New Delhi.

The archaeological authorities stated that the paintings at Ajanta had, no doubt, deteriorated, but there had been no deterioration since the Government of India took over the monuments in 1953.

Since then persistent efforts have been made to preserve the famous paintings. They also stated that it was not true that acts of vandalism had been contributing to the decay. Constant vigilance and other measures taken at the site precluded any possibility of such acts.

ENGLISH ACTRESS HAS FAITH IN BUDDHISM

Belief in Buddhism helped Elizabeth Sellars, English actress, through the hospital ordeal that followed her recent car accident.

She told General McNight of the *Sunday Despatch*, London: " If you understand pain it helps you to conquer it. When I came to I told myself that agony was only passing and it gave me a sort of extra confidence."

This 37-years-old actress has been interested in Buddhism since she visited Ceylon some years ago and has adopted certain Buddhist ways. Miss Sellars went on to explain the wrong ideas English people have had about her since she has been known as a Buddhist.

HONOUR CONFERRED ON NAYAKA THERA

In a simple but impressive ceremony, the Maha Nayaka Thera of the Amarapura Maha Nikaya, Agga Maha Pandita Ven. Beruwala Siri Sumangala Siri Nivasa Maha Thera, was presented with the *astha patra* or letters of appointment with the Honorific Agga Maha Pandita, a coveted award in Burma.

The venue was Pulenatala Ramaya in Kalutara North, about 28 miles south of Colombo.

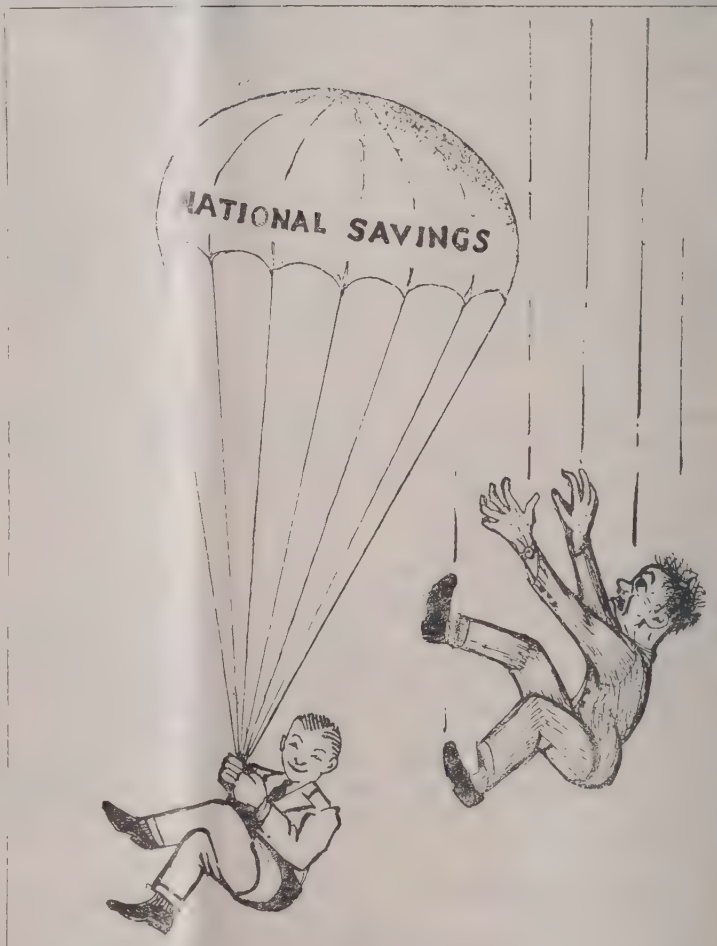
The presentation was made by U. Htin Aung, the Burmese Envoy in Ceylon. This title was formally conferred on this Maha Thera together with the heads of other Nikayas or sects on their visit to Burma for the Sixth Sangayana about two years ago.

The Burmese Envoy observed that for nearly 2,000 years this great title had been conferred on monks famous for their erudition, piety and intelligence. In that long period not more than a score of monks had been so honoured. Ceylon had three or four such monks.

LIGHT ON ADVENT OF BUDDHISM

It is believed that excavations that are now being carried out at Anuradhapura, the sacred Buddhist city of Ceylon, will not only throw more light on the advent of Buddhism to the Island, but also provide hitherto unknown historical facts about the cradle of Sinhalese civilisation and the great Aryan civilised era in India.

The site selected for excavation is west of the sacred Bo Tree Temple. According to ancient chronicles,



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the sacred Bo Tree was planted at the eastern gateway of King Devanampivatissa's palace.

It was in the reign of Devanampiyatissa that Buddhism was introduced to Ceylon by the Arahat Mahinda. The King later offered his palace to Mahinda and he moved to a site further north.

BUDDHISM IN HAWAII

"Buddhism, in my humble opinion, is slowly dying in the islands," writes a Buddhist from Honolulu, Hawaii.

The correspondent adds: "There are no real teachers here, only "clerics" trained in the sect of Japanese Buddhism known as Shinshu, whom I call the "Roman Catholics" of the Mahayana Buddhists. The two small Chinese Buddhist groups here are useless.

"There is much I could say, but I'll stop here. I wish all beings, all my fellow-creatures, joy and elightenment. But the road for man in hard."

BUDDHIST SHRINE FOR DACCA

Dacca, the capital of East Pakistan with its many temples, will shortly have a Buddhist Monastery.

The Buddhist Culture Centre in Dacca has obtained a gift of two acres of land from the Provincial Government for the proposed monastery which, according to an announcement by the Centre at a function held in Dacca, is "a landmark in the cultural history of East Pakistan."

Lt-Gen Azam Khan, Governor of East Pakistan, who inaugurated the function, said: "My Government is anxious that every Buddhist, like every other member of minority communities, lives a happy and contented life."

FULLEST CARE FOR BUDDHIST EDUCATION

Mr. Badiuddin Mahmud, the new Minister for Education in Ceylon, stated that the fullest care would be given to Buddhist education. He said that the Sinhalese language and Buddhism would be given their rightful place in keeping with national aspirations.

The Minister also contemplates taking necessary action, in accordance with the pledges of the Sri Lanka Freedom Party, to take over assisted schools.

He said he was formulating a scheme for the purpose, under which the take-over would be in stages, without in any way being unfair or unjust and in keeping with the spirit of democracy.

The SLFP had given an assurance to the people that if it should be returned to power, it would introduce a national system of education.

CHINESE PREVENT LAMA'S RETURN

Stagsen Respa, the 18-year-old Head Lama of Ladakh's premier Buddhist monastery, Hemis Gompa, has been refused permission to leave Tibet for Ladakh despite valid passport facilities provided to him by the Government of India, according to a report from Leh.

The Chinese authorities in Tibet are said to have told Stagsen Respa that he was a Tibetan national and as such he could not "leave the Chinese fatherland."

Stagsen Respa went to Tibet in 1956 to study Buddhism further. Following the Tibetan revolt last year, he has been compelled to work as a teacher in a Chinese school in Lhasa.

According to reports from Leh, the Government of India is issuing fresh travel documents to him as the Head Lama.

CO-OPERATION OF THE SANGHA NECESSARY

The Government of Ceylon expected to initiate certain schemes for the improvement of Buddhism and he hoped for the co-operation of the Malwatta and Asgiriya Chapters of Buddhist monks in Kandy, although they might not be in complete agreement with the Government in regard to some of those schemes, said Mr. Maitripala Senanayake, Minister for Home and Cultural Affairs, when he visited Malwatte and Asgiriya officially.

Mr. Senanayake said that if there was any scheme to promote the welfare of Buddhism it should be done with the co-operat on of the Malwatte and Asgiriya Chapters.

The Ven. Etulgama Devarakkhita Thera said on behalf of the Malwatta Chapte that the Minister should, if there were any special things that Parliament had to do in connection with the welfare of the Sasana, act in the same spirit as the Ministers of the acient kings of Ceylon had done on such occasions.

The Ven. Haliyale Sumanatissa Pandita Thera of the Asgiriya Vihara said that the Sangha expected the new Prime Minister, Mrs. Sirima Bandaranaike, to work for the welfare of Buddhism and the country.

VALUE OF DHAMMA SCHOOLS

"Every six months nearly 500 Dhamma schools are being opened in Ceylon. Today we have 4,000 to 5,000 Dhamma schools amidst us, but the attendance at these Dhamma schools is far from satisfactory."

This statement was made by Mr. Vincent Panditha, Deputy Director of Cultural Affairs, at the annual celebrations of the Tiranagama Y.M.B.A.

Mr. Panditha said that 400 years under the foreign yoke had caused the country and its religion to deteriorate. The links that had brought the layman and the bhikkhu together had been separated by the foreigners, he said.

It was only through Dhamma schools that they could set the younger generation on the correct path, he added.

FORMER PREMIER NOW A MONK

Mr. Pibul Songgram, a former Prime Minister of Thailand, renounced the world and became a Buddhist monk at Buddha Gaya on August 4, at a special ceremony held at the Thai Monastery.

The Ven. Dharmadhiraj Maha Muni, chief monk of the Thai Monastery at Buddha Gaya, administered the vows before a life-size gold image of the Buddha.

Clad in a white robe, Mr. Songgram entered the 135 feet high Thai temple in the twilight of the setting sun, followed by a procession of saffron-robed Thai monks chanting the scriptures.

The temple reverberated with the chanting of *Namo Tassa Baghawato Arahato Samma Sambuddhassa* before the ordination ceremony commenced.

Mr. Songgram presented scarves and fruit to the monks attending the ceremony after the ceremony commenced.

BUDDHISM BECOMING A FORCE IN AUSTRALIA

By R. J. Drew

(Buddhist Society of Victoria)

BUDDHISM in Australia did not begin in a first flash of activity; it grew slowly, from talks between friends to coffee table discussions to the eventual initial small meeting, the change of a room to a larger room, and now, to the present, where gatherings of up to 40 people meet each Thursday in the Henry George Club Rooms, at 18, George Parade, Melbourne, or at the New South Wales Society at the Unitarian Church Hall, Francis St., Sydney.

These two societies have recently amalgamated into the Buddhist Federation of Australia. The official bi-monthly organ of the Federation is *Metta*, which, circulated to the 140 members and many other interested persons in and outside Australia, represents the voice of the Buddhist movement in Australia.

"By oneself one is purified," said the Buddha, and being a solitary pursuit of truth, many people prefer to work out their salvation alone with diligence. Although the societies are expanding rapidly, the huge sale of books on Buddhism in Australia cannot compare with the number of members within the Federation.

BOOKS AND MAGAZINES

The Buddhist Society of Victoria currently stocks about 40 books on various aspects of world Buddhism, as well as copious booklets and magazines from Ceylon, Burma, India, and other non-Asian countries the world over. Yet city booksellers stock literally hundreds of books on Buddhism and other Eastern philosophies, and these sell, from the perennial favourite, *The Light of Asia*, by Sir Edwin Arnold, to Lama Govinda's *Foundations of Tibetan Mysticism*.

The numbers of books being large, and the *upaya*, or method, varying with the individual, the members of the societies have a wide taste. There are many ways to enlightenment, and such may be found in the Theravada, as with many of our members, or with the Mahayana — Zen, Tantra, Yogacara — or simply an aspect of one or each for the use of the aspirant.

Consequently the lecture material at meetings varies. In Victoria members and visiting guests have spoken on such seemingly diverse topics as "The Three Aspects of Buddhahood in the Mahayana," to "Mindfulness," and the comparisons between Buddhism and Western philosophies and ideologies. Usually the meetings begin with a lecture, then a lively discussion follows, and a short period of meditation. At the close of the meeting members and friends gather around to discuss, to listen, and to explain various aspects of the Dhamma.

PUBLICITY

Publicity against the interests of furthering of knowledge of Buddhism, and from there, the practice of the doctine, has *not* been increased by the various Christian religious

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organisations who have apparently seen the impending disaster of people being "led astray" from their "true path" by this heathen religion, but it is increased by the good publicity work being done by various members who have, amongst other things, recently placed advertisements on suburban railway stations (which have already attracted interest) publicising the societies' meetings and literature.

Publicity was also afforded by a recent article in the Melbourne *Sun News Pictorial*, entitled, "Buddha Comes South," which, for all its slight inaccuracies, gave the people the knowledge that the Dhamma was there for them to "come and see" for themselves.

Buddhism — Qusstions and Answers is a booklet prepared by the Victorian Committee members, which has a wide appeal for newcomers as it answers the most pertinent first questions asked by people coming for the first time. This booklet is now being reprinted in Pakistan.

By far the greatest publicity (and help) comes when a Buddhist teacher or bhikkhu visits Australia to teach. The visits, however rare, have a deep effect on everyone fortunate enough to hear and meet the visitors and, they give members and associates that insight into the Dhamma that only a teacher can give. The last visit, by the Venerable Narada Thera, of Ceylon, in 1958, was very successful. Negotiations are being conducted at the moment regarding the visit of a Korean teacher.

That is what is being done, as far as our limited funds can carry us. Buddhism is becoming a very real force in Australia, and the time is ripe. The thinking people are not satisfied with the existing orthodoxies and the time of turning is now. Many are turning to the Dhamma.

The resistance of one Church can be felt in their words, "The Buddhist Doctrine of Nirvana and many others of its doctrines, are mere absurdities or mere gratuitous assertions without a reasonable basis, and could not receive any countenance except among men of a low grade of civilisation."

The Wheel of the Deathless has been set in motion.

July Activities at London Vihara

ON Sunday, July 3, Mr. D. Gold gave a talk entitled, "Who do you think you are? He wished to offer an approach to Buddhism as seen through Western eyes.

The message of Buddhism was that man could be free and the obejct in all schools of Buddhism was to bring the tyrant of 'self' to his knees; for since man enslaved himself so must he free himself.

After the lecture, the Ven. H. Saddhatissa, while making a few comments, said that Mr. Gold had explained the furdamental teachings of Buddhism in a Western guise though he refrained from using Pali terminology.

On Sunday, July 10, Dhammacakka Day was celebrated at the Vihara, when the Ven. Saddhatissa gave a sermon on the Dhammacakka Sutta, explaining in full the Seven Weeks during which time the Buddha after his Enlightenment, tarried in solitude, experiencing the bliss of Nibbana, and how later he met the five ascetics in the Deer Park near Benares.

This was followed by a lecture given by the Revd. T. O. Ling, Chaplain Designate, Rangoon University. He said he was grateful for the opportunity to be present on Dhammacakka Day.

On Sunday the 17th, the Ven. Pannavaddho gave a sermon on behalf of the "Buddha Study Association" entitled "The Development of Wisdom."

He preferred, he said, the term non-ignorance for wisdom and the first step to it was the overcoming of Lobha, Moha and Dosa. To overcome the factor of delusion which clouded the mind, the treading of the Noble Eightfold Path was absolutely essential since it was a firom foundation for the attainment of wisdom.

On Sunday the 24th, the Ven. H. Saddhatissa gave a sermon entitled "My Faith: What it Means to Me"

On Sunday the 31st, the Ven. H. Saddhatissa gave a sermon entitled "Buddhism and the Modern Mind." He said, there were various modern definitions of the mind both philosophical and psychological but the Buddha however, defined the mind as fickle, unsteady, difficult to guard and guide, hard to control, unstable, ever in quest of delight.

A Buddha Relic and a small golden casket were offered to the London Buddhist Vihara on the 5th, by Dr. and Mrs. A. D. Wijesena in memory of the late Mr. B. D. Charles Waidyasuriya of Panadura, Ceylon This Relic came to them from the late Ven. Sapuvida Nayaka Thera Matale, Ceylon.

The Ven. H. Saddhatissa gave a talk to members of the Charter Jewish Society on Wednesday the 6th at 34, Broughton Avenue, Finchley, which gave rise to many questions concerning God, soul and transmigration.

The Ven. U. Thittila and the Ven. U. Silananda of Burma, after spending a week at the Vihara left for Germany on their Dhammaduta tour.

On the 14th. Mr. K. Ramachandra, editor of the *Religious Digest* published in Ceylon, gave a talk on Meditation.

The Ven. H Ratanasara who had been at the Vihara since February has now left for America.

The Ven. D. Pannasara, has now left hospital.

The Samanera Dhammaratana is conducting a Sinhalese class for children.

German Monk Dead

THE German Buddhist monk, Ven. Vappo Maha Thera, aged 86 years, died in the General Hospital Colombo, last month.

The Ven. Vappo Maha Thera was a pupil of the late German monk and scholar Nyanatiloka Nayaka Thera and was ordained in 1911 in Burma. In the same year he came to Ceylon and took up residence in the Island hermitage of Dodanduwa in south Ceylon, which was founded by the late Ven. Nyanatiloka.

He was devoted to meditation and spent a major part of his life in secluded places in the Island's forests and caves.

Having spent eight years in a forest in the Central Province, the Ven. Vappo Maha Thera came to the monk's quarters of the German Dhammaduta Society at Buller's Road, Colombo, where incidentally his teacher also passed away three years ago.

The Ven. Vappo Maha Thera's remains were removed to the German Dhammaduta Society's premises.

The cremation took place at the General Cemetery, Kanatte, Colombo.

Madam Foong Cheng Quai

The death occurred in June in Singapore of Madam Foong Cheng Quai mother of Miss Pitt Chin Hui, president of the Singapore Regional Centre of the World Fellowship of Buddhists.

She was 80 years old. She had contributed a good deal to the propagation of Buddhism in Singapore.

THE STRANGER

He was a stranger to this land of ours.
He said he came from far over the seas,
Leaving all his dearly loved ones.
He was young noble, upright,
Snow-white he looked.
While we in this isle of ours
Are all brown and black.
Yet he said he loved us all,
This stranger of ours.

He said he came all this way
To bathe in a rare light,
That shone in our land.
So he gladly donned the yellow robe
And drank deep the word of the Buddha.
At last he shone with that same light
And spread it where he went
And we loved and worshipped him
This stranger of ours.

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DIPLOMATS CELEBRATE BUDDHA ANNIVERSARY

ON Wednesday, May, 11, 1960, Vesak was celebrated in Moscow at the Embassy of Ceylon, where the chief item was a public meeting, presented over by U. Kyin, Ambassador of Burma in the USSR, at which several speeches were given.

At the request of many of those who were present, the text of the speeches made on the occasion are here reproduced. The speech of Dr. G. P. Malalasekera, Ambassador of Ceylon in the USSR was published in the July issue of "World Buddhism."

BUDDIST INFUENCE ON INDIAN ART

By K. P. S. Menon
(Indian Ambassador in the USSR)

I AM very grateful, as I am sure, all of you are, to our distinguished colleague, Dr. Malalasekera, for having thought of celebrating the birth of the Buddha.

We, diplomats, are often accused of having too many cocktail parties. This has given rise to a joke that nowadays it does not matter if a diplomat is weak in the head but he must be strong on his feet. In order to attend Dr. Malalasekera's parties, however, one has to be strong in the head. A few days ago he gave an unsual party to celebrate the translation of a Buddhist classic into Russian and today he is celebrating the 2504th anniversary of the birth of the Buddha.

When an Indian has to say a few words on such an occasion before such an audience, he has mixed feelings. He has a sense of pride, a sense of guilt and a sense of gratitude. He feels proud, because it was his land, India, which gave Buddhism to the world. But Buddhism has practicaily disappeared from India. It is no longer the religion of India; it is not even one of her principal religions.

That is why one has a feeling of guilt, because India failed to cherish Buddhism. At the same time, one has a feeling of profound gratitude towards neighbouring countries which harboured Buddhism — countries like Ceylon, Burma, Thailand, Cambodia, Nepal, China, Korea and Japan—which protected Buddhism and preserved its precious scriptures, which are still coming to light in the most remote spots of Asia.

ABSORBED BUDDHISM

Just now I said that an Indian would have a feeling of guilt on such an occasion. Yet, this feeling is unnecessary. For India did not persecute Buddhism as a heresy. India did not expel Buddhism from her shores. In India, there was no Thirty Years War, no Wars of Religion. India's method of dealing with rival systems was different. She simply absorbed Buddhism into her own system—into that vast, strange, complex, amorphous and, for that very reason, indestructible system called Hinduism.

One can watch the whole process of this transformation if one goes to Ellora. There by the side of a semi-circular hill are some three dozen temples hewn out of the solid rock. The first temple, built two or three centuries before Christ, is simply a hall for meditation. In the next temple, built a century or so later, we see the feet of the Buddha already becoming an object of worship. In another temple built some time later, we see the whole figure of the Buddha. Then we see the Buddha with a single disciple.

As years go by, the sculpture and the architecture become more and more elaborate; and in the temples built from the fifth century onwards, we see the Buddha as a deity, with all the paraphernalia of Hinduism, gods and goddesses angels and fairies, saints and disciples around him. Thus the Buddha, who preached against idolatry himself became an idol, He, who preached against the idle worship of the gods, himself became a God.

All religions have undergone a similar change. Take, for instance, Christianity. How different was the Christianity of Galilee, the simple religion of Christ, from the Christianity of today, "the ghost of the holy Roman Empire sitting crowned on the grave thereof."

GREAT INFLUENCE

Though Buddhism has almost disappeared from India, the teachings of the Buddha have had a great influence on the art, sculpture and artchitecture of India, as indeed, of all East Asian countires. There have also arisen, from century to century, great souls who have tried to practise the principles of Buddhism in their personal, as well as political, life.

One such was Mahatma Gandhi; another is U Nu. Our own Prime Minister Jawaharlal Nehru, is of a different type. He is essentially an agnostic. Yet, if he were to adopt any religion at all, I feel that that would be Buddhism. One might even say that the foreign policy of India, of which Nehru is the architect, is an attempt to apply the principles of Buddhism to practical affairs. This explains our devotion to peace, our faith in non-violence, our determination to relate end and means and our refusal to think that peace can be achieved by warlike methods.

We, diplomats, are immersed in day-to-day affairs and have therefore no time to think of ultimate questions, such as the destiny of man, Nowadays, all our thoughts are on the Summit Conference. But, above and beyond this summit is another summit, towards which mankind has been groping from time immemorial, call it self-realisation or salvation or Nirvana, and there is no better road to it than the Eight-fold Path of Virtue, prescribed by the Buddha.

OBSERVATONS IN THAILAND

By Dr. Manu Amatayakul
(Ambassador of Thailand in the USSR)

WE are gathered here this evening to mark a significant event Festival and this is possible because happily we happen to have here Prof. Malalasekera, who took the initiative to arrange this meeting and kindly play the host.

When Vesak comes in its round, we Thai Buddhists recall the Lord Buddha's Enlightenment and the proclamation of his message. The day is observed in Thailand as a national holiday; all government and public offices, schools and educational institutes are closed. Temples all over the country are illuminated in the evening and crowded with people, who come to pay homage to the Lord Buddha. Monks chant prayers and hold sermons all night through. The five principal rules of Virtue are observed by most Buddhists namely.

1. *Not to kill any creature.*
2. *Not to steal.*
3. *Not to be guilty of wrong sexual indulgences.*
4. *Not to lie.*
5. *Not to drink liquor or to take any intoxicating drugs.*

Some Buddhists observe even further, three more rules of virtue, on that day, namely,

6. *Not to eat after midday.*
7. *Not to go to any theatre or to dance and sing.*
8. *Not to use perfume.*

I feel that the world-wide study and practice of the noble tenets of this great religion is as much imperative now as before. Never before in the history of mankind has the necessity for discipline or will to live ordered lives been felt as the prime requisite for organised development of mankind as in the present atomic age.

All of us who are honest and earnest-thinking will admit that mankind is at present deeply plunged into remorseless materialism. Man has been compelled to work harder for even his bare existence through modern life made expensive with all its refinements, luxuries and mechanical devices. Even science has been misused to satisfy our present insatible greed for pleasure, wealth, and power. A host of ever-increasing number of inventions, some of them thought out in anticipation of a future world war, are supplied to mankind in order to get money to become rich and powerful. Money is the cry of everybody.

A man is undoubtedly to perfect himself in his trade or calling, for by it he earns his food. But food or subsistence is not his highest good; for, if it were, his lot would be harder than that of the inferior animals. Nor is he merely to serve the community, chiefly to minister to the wants of those around him. A rational, moral being cannot, without infinite wrong, be converted into a mere instrument of others graification. He is necessarily an end, not a means.

A trade or calling is plainly not the great end of his being, for his mind cannot be shut up in it; his force of thought cannot be exhausted in it. He has faculties to which it gives no action, and deep wants it cannot answer. Systems of theology and philosophy, which have made some impact upon the world, have been wrought at the workbench and also amidst the luxuries and pleasures of life—as was the case with Buddhism. How often, when man's arms are mechanically plying a trade, does his mind, lost in reverie or day-dream, escape to the ends of the earth.

The common motion of the present day has been that modern man needs nothing other than what is necessary to fit him for his trade or calling. Besides 6 to 8 hours for sleep, he needs 8 hours for recreation, which he spends on sports and physical exercise, on finding daily sensations, newspapers, magazines, in dancing, cinema, etc. He spends 8 hours on work, during which he has become the slave of machines for "mass production," or is entirely absorbed in specialised work such as scientific research, thereby quite forgetting that there is other power, which each man should cultivate according to his ability and that is the power of *self-contemplation.*

Although I reverence the intellect as much as any man, I never exalt it above the moral principle, with which it is most intimately connected and in which its culture is founded. To exalt it is therefore the highest aim. Your intellect may grow up to soundness, to healthy vigor, when you begin with moral discipline. It is not enough to perfect the power of thought by reading and study. It is above all needful to practise *self-contemplation* and gain disinterestedness, which is the very soul of virtue.

To gain truth, which is the great object of the understanding, you must seek it disinterestedly. As truth is the first and grand condition of intellectual progress; we must choose to receive it no matter how it bears on ourselves. We must follow it no matter where it leads, what interests it opposes, to what persecution or loss it lays us open, from what party it severs us; or to what party it allies Without this fairness of mind — another phrase for disinterested love of truth — genius runs wild and the light we seek to cultivate within us becomes darkness.

The connection between moral and intellectual culture must not be overlooked because the former is often sacrificed to the latter. The exaltation of talent above virtue and religion is the curse of the age. Some men nowadays acquire power without the principles, which alone make it good. Talent is worshipped; but, if divorced from rectitude, it will prove more of a devil than an angel.

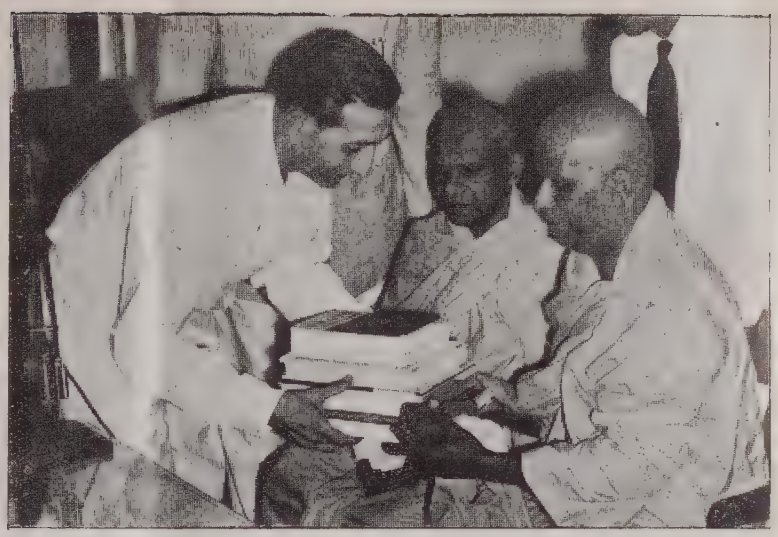
When we look into ourselves, we discover two distinct orders, which it behoves us especially to comprehend. We discover desires, passions, greed, cruelty, delusions which crave and seek our own interest, gratification, distinction; and we discover another order, an antagonist to these, which is impartial, disinterested, universal, enjoining on us a regard for the rights and happiness of other beings and laying on ourselves obligations which must be discharged.

This latter order or principle in human nature we call sometimes reason, sometimes conscience, sometimes the moral sense or faculty. Effected by the said conscience, man has begun to doubt the value of science too. In his plight he goes on the search for salvation. Strange to say the truth is just hidden in an old wooden box in a Buddhist temple of the East. It is the ancient Pali scripts of the Dhamma, the Buddha's doctrine of the Truth, which he preached 2503 years ago.

The Buddha's path of salvation is based on the true facts of actuality which every man, with sufficient intelligence and patience, may find out to be true by experiencing it in himself.

CAUSE AND EFFECT

The Buddha taught that no event is ever isolated, a cause by itself cannot



Mr. Y. D. Gundevia, High Commissioner for India in Ceylon who relinquished his post, presented a set of 150 books to the Vidyodaya Buddhist University. This was a gift from the President of India, Dr. Rajendra Prasad, which he promised the University when he visited the institution during his tour of Ceylon last vear. The picture shows Mr. Gundevia making the presentation to the Ven. Weliwitiye Sorata Nayaka Thera, the Vice-Chairman of the University.

stand as such. All natural phenomena are subject to cause and effect, and must be considered in their mutual dependence. Nothing in the world remains unchanged for two consecutive moments. Therefore everything is transient (*anicca*), wrought with suffering (*dukkha*) and has no abiding self (*anicca*). Because everything is changing all the time, nothing is real. To believe on sense-impressions that things are real, is ignorance, which is the cause of all the sorrow and disappointment resulting from our attachment to it. The idea of an abiding self, of an unchanging personality, is a delusion. We have no control of anything for we can't stop its changing. That is why it is non-self.

In order to be relieved from the suffering caused by the above-mentioned facts, Lord Buddha has set forth the way in the Four Noble Truths, which he discovered through Enlightenment.

The first Noble Truth is Suffering; the second is the Origin of Suffering; the third is the Cessation of Suffering; and the fourth the Path that leads to the Cessation of Suffering. This Path consists of right understanding, right mindedness, right speech, right action, right livelihood, right effort, right attentiveness, and right concentration.

A sign of the world's coming around to the teaching of Buddhism is the progress which the cause of universal peace is making among the nations of the world. 2503 years ago Buddhism had already begun to preach the gospel of peace Under the influence of the Buddha's teachings, the Thai people belong to a peace-loving nation. They have thus been able to learn by experience that peace has its victories as well as war.

The day may now seem distant when "nation shall lift up arms against nation" but we have already witnessed, even in our day, the first steps towards that consummation devoutly to be wished.

The United Nations and the endeavour to come to understanding among leaders of great powers have given us an earnest of what may be accomplished in the near future. I regard the growing desire on the part of the nations of the earth for universal peace as a conscientious tribute to the teachings of the Lord Buddha.

BUDDHISM IN JAPAN

By Suemitsu Kadowaki

(*Ambassador of Japan in the USSR*)

THE official day for introduction of Buddhism into Japan from Korea is given as 552 of the Christian era. But it was about half a century later that Buddhism really became important in the history of Japan. The person who was chiefly responsible for this is known to history as Shotoku Taishi, whose personal name was Prince Umayado. He was the greatest scholar of his time: a student of the Chinese Classics as well as of the Buddhist Scriptures and a lover of art.

When he died in 621 at the early age of 49, it is said that the whole nation wept for him, the young as if they had lost a father, and the old as if they had lost a child. It was during his time that the great monastery of Horyuji was founded which later became not only a cathedral but a national museum. He published a celebrated edict known as the Ju Shichijo No Kempo consisting of 17 clauses which is a series of ethical maxims one of which says: "Sincerely reverence the Three Treasures: the Buddha, His Doctrine and the Order of Monks are the refuge of all living things, and are in all countries the supreme object of faith.

What man in what age can fail to reverence this Law? Few men are utterly bad: they may be taught to follow it. This Code of Laws is held in great esteem even today. Shotoku thereby made Buddhism what might be described as the State religion and in spite of the many vicissitudes, it occupied this position until 1868. It is said that Shotoku himself lectured on Buddhism and wrote many volumes intepreting the religion. A copy of one such volume, believed to be in his own handwriting is preserved in the Imperial Palace at Tokyo.

Although Buddhism occupied a place of prominence, it did not completely displace the earlier and more ancient religion of Japan which is generally called Shinto. The two existed side by side and this fact is testimony both to the strength of Shintoism and the great tolerence which has characterized Buddhism throughout its history.

GREAT BENEFIT

The association of the two religions has been of great benefit to Japan because Shinto has in it great resources for satisfying the emotional, philosophical and moral aspirations of a progressive people. The ability to unite religions has been a characteristic of Japanese thought throughout the ages. Thus a novelist, Bakim, says "Shinto reverences the way of the Sun: the Chinese philosophers honour the Heaven; in Buddhism the Sun is re-

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garded as a deity. Amidst differences of doctrine, the fundamental doctrine is the same."

It is a Shinto belief that great men are supernatural beings and the Buddha accordingly has been given all the honour paid to a deity and this facilititated harmony between the two religions. Buddhist and Shintoist ideals coalese and the title of Bodhisatva or a living being who will himself uitimately become a Buddha has been conferred on Emperors and statesmen who have been of service to the country.

The Japanese Buddhists believe that it is right to be grateful to the heroes of the past who have served mankind and to commemorate them. They also believe that all men have in them the power to become Buddhas, that is to say, to reach the highest goal of spiritual perfection. This belief has conferred upon human beings a great dignity and given to human life a supreme value because to the Buddhist, a Buddha or an Enlightened One is greater than the greatest of the gods and every human being is considered to have within him the potentialitly of Enlightenment. It is a popular belief among Japanese Buddhists that not only human-beings but even animals and every grain of dust can become a Buddha, including, of course, grass, trees, land and earth.

It may be said with reason that Japan is in many ways unique among Asian countries, and it is not suprising therefore that Japanese Buddhism itself though imported from elsewhere has developed a special flavour of its own. But in spite of natural influences it has retained its identity and Japanese Buddhism of today can claim to be a direct lineal descendant of the actual doctrine preached by the Buddha 25 centuries ago.

The most salient feature of Buddhism in our country has been its intimate connection with all aspects of the life of the people: painting, sculpture as well as engraving and printing and even the art of writing came into being and developed in connection with Buddhism. Even such things as the art and flower arrangement and the tea ceremony for which Japan has become famous throughout the world can be directly traced to the influence of Buddhism. From the time of its very introduction, Buddhism adapted itself to the needs of a new, active and vivacious people, fertile in fresh ideas and eager to cultivate their ideals.

MORAL REVOLUTION

The revolution which Buddhism brought about in the life of Japan was a moral revolution as well as a literary and artistic one. Modern as well as ancient history testifies to the fact that the Japanese character has a severe as well as a kindly side. Usually it is the kindly side that became more conspicuous and credit for this should go in very large measure to the influence of Buddhism.

Till recently it was the duty of those who were responsible for the education of all ranks of society, except the military class, to undergo courses in Buddhism. Even the military class often submitted itself to special instruction by studying in the temples. The village temple was the village school where children received, either free or for a very small cost, an excellent education, not purely religious but deeply permeated with religion. The Buddhist monk, besides being a teacher, also acted as Government Registrar and kept a record of births and deaths.

Kindness to animals, which is so often mentioned as a national characteristic of the Japanese, owes its existence largely to Buddhist influence. Now that eating meat has become the fashion, many butchers' guilds have masses read regularly on behalf of slaughtered cattle so that after death these animals may find happiness. It is recorded that after the serious earthquake of 1953 special services were held in Buddhist temples for the souls of the animals who had perished in that disaster. The influence of Buddhism, not only strictly in the religious sphere but also in politics, education and art right down to the present has been very powerful. It has educated, refined and humanized the national character.

In Japan many schools and sects have developed. Some of these sects are aristocratic and have great monastic foundations. Others are popular and may be described as reformist movements which strive all the time to bring the teachings of the religion up to date.

ACTIVITY

In recent years there has been a great deal of Buddhist activity in Japan to make the religion better understood in the country itself and to take the Buddha's message to nations beyond the seas. Many such Buddhist missions are to be found in various parts of America, both North and South, and their work is increasing every year.

The rituals and ceremonies associated with Japanese Buddhism are marked by dignity, grace and kindliness. Buddhist temples, as every visitor to Japan knows, are powerful and Buddhist groups have been responsible for many excellent institutions, both educational and philanthropic. The form of Buddhism best known to Western countries in the present day is Zen which came to Japan from China.

It is said that it was brought to China from India by sea in the 6th century of the Christian era by an Indian monk called Bodhidharma who found a great patron in the contemporary Chinese ruler, the Emperor Wu. In China itself the sect was known as Dhayani which means meditation. Zen was introduced into Japan in the 13th century in the Kamakura period.

The contribution Zen has made in the formation of the Japanese character has been remarkable, extending to such fields as wrestling and archery. It has entered into every face of the cultural life of the nation. It has no God to worship, no doctrine to follow and no ritual to be performed. There is no room in Zen for any form of authority or canon or any supernatural power.

Ch 'an-Na is the name given to Zen in China. The word itself has been translated to mean "meditation" but this is not quite correct. The goal of Zen's study is called Satori which can be interpreted as "awakening." It has become popular in the modern world because it can be practised anywhere at any time, in any circumstances.

The greatest exponent of Zen is Dr. Susiki who is well known. His expositions of Zen have already become classics and have won honour not only from Buddhists but also from followers of other religions and great thinkers of the modern day like Karl Jung.

SIMPLE BUT DIFFICULT TO PRACTISE

By U. KYIN

(Ambassador for Burma in the USSR)

I am greatly honoured by being invited to preside at this meeting held in commemoration of a sacred occasion. The occasion is sacred to all Buddhists throughout the world because it celebrates the birth of Gautama the Buddha 2504 years ago, because it commemorates attainment by Gautama the Buddha of Enlightenment or the Buddhahood and because it marks the demise of Gautama the Buddha or *prinirvanna* as we Buddhists call it.

Perhaps it is the first time that this sacred occasion of Buddhists is celebrated in Moscow. We must congratulate His Excellency the Ambassador of Ceylon, Dr. G. P. Malalasekera for organising the celebration in this land of the Soviets. Only a few weeks ago most of us present here today witnessed in this very hall the resumption of the Soviet publication of the *Dhammapada*, the basic doctrine of Buddhism, and we had the opportunity then of meeting Soviet scholars and orientalists through the kind invitation of Professor Malalasekera.

Again today, we have yet another opportunity of discussing with the Soviet scholars and our colleagues of the Diplomatic Corps the teachings of the Buddha — the path of peace and perfection. And, of course we all know that Professor Malalasekera regularly delivers lectures in the Moscow University in Pali, the language in which the theory of Buddhism is propounded. In His Excellency the Ambassador for Ceylon, we have a true Buddhist who daily devotes a lot of his time on Buddhism and practises the doctrines as precisely as the Buddha has taught:

> "Yes, to whom the truths I have perceived have been made known by me, make them surely your own, practise them, spread them abroad, in order that the pure religion may last long and be perpetuated for the good and weal of devas and men."

NOBLE WORK

As a Buddhist I appreciate and admire the noble work of Dr. Malalasekera in propagating Buddhism and in affording us the opportunity to learn the teachings of Lord Buddha.

Now, you would ask what are the teachings of the Buddha. As given in the *Dhammapada* they are simply —

> *" Sabha papassa akaranam*
> *Kusalassa upasampada*
> *Sa citta pariyodhapanam*
> *Etam Buddhana sasanam "*
>
> *To abstain from all evil,*
> *To do what is good,*
> *To purify one's own mind,*
> *This is the teaching of all the Buddhas*

It sounds simple enough and yet it is so difficult to practise. In the first place, we should understand that Buddhism is not a religion as such, because it has no centre in God as is the case with other religions. Strictly speaking Buddhism is a system of philosophy co-ordinated with

a code of morality, physical and mental The goal in view is " Extinction of Suffering and Death."

Buddhism teaches that life is a struggle and that life is suffering. Birth is suffering, old age is suffering, and death is suffering. The influence of sensuality is however so strong in mankind that they are normally apt to forget themselves and forget what they have to pay therefor. Just think for a moment how life exists in the pre-natal period; how from the moment of birth the child has to struggle for existence; what preparations he has to make to face life; what as a man he has to struggle till he breathes his last.

And yet, we often hear such little pleasantries. "How do you enjoy it ? Wonderful, I enjoy it immensely" whereas, one should say: " I suffer greatly " Do you think that we diplomats enjoy all the parties and receptions we attend daily ? Do you also think that we enjoy going to the Vnukovo every now and then and stand there in the rain or in the snow to welcome a visiting VIP ? These are petty little instances closest to us. But, if you minutely examine your daily activities from morn till night you will find them to be a series of sufferings rather than a row of enjoyment. This is what in Buddhism is called " The Truth of Suffering."

FOUR NOBLE TRUTHS

The Buddha discovered four Noble Truths. They are :—

Truth of Suffering,
Truth of Origin of Suffering,
Truth of Extinction of Suffering.
Truth of the Path leading to the Extinction of Suffering.

The Buddha shared with men those aspects of his experience and discovered which can be expressed in words. The state of the Buddha's Enlightenment, however, is beyond definition and description. The Buddha refused to speculate on the nature of transcendent reality. Each of us has to follow in the footetsps of the Buddha who blazed the path. Each individual has to attain the experience by his own individual effort. Only when the individual himself experiences enlightenment, he is said to know the truth or be enlightened. He is then freed from the shackles of earth-bound existence and becomes divine.

I should say that most of us present here particularly we diplomats at least, with all our daily environments are very much earth-bound.

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Letter to the Editor

Siddharth Nawayuwak Vikas Mandal

WE beg to approach you with a request to help us to establish the Siddharth Nawayuwak Vikas Mandal in Pulgon which will be a social, cultural, religious, and educational centre for the nation. We have already opened a library and the Rambai Ambedkar Kahila Malyan Kendra for women.

Those who will benefit by these institutions are poor families, labourers and workers-students. Our financial position is very poor and therefore we are unable to purchase religious books, newspapers, magazines and other literature.

The Bhartiya Buddha Mahasabha has presented us an incomplete building for the library. It has two rooms, one incomplete. We have not sufficient funds to complete the work.

We have made special arrangements for women to learn to read and write, to sew and to study the Buddha Dhamma.

U. Chan Htoon, president of the World Fellowship of Buddhists, Bhikkhu Anand Kausalyan and Dr. Mabeda of Japan visited our institutions and promised help in the way of books etc.

We belong to the so-called depressed classes. We have decided that only in Buddhism there is a spiritual force powerful enough to emancipate us from the socio-religious slavery we have been subject to, for centuries and set us on the path leading to intellectual and spiritual progress.

We have prepared to establish these institutions in order to help these new initiates to Buddhism. We appeal to Buddhists and friends all over the world to help us in this meritorious work.

Please remit all contributions of magazines, books, Buddhist literature etc. to Siddharth Nawayuwak Vikas Mandal, Pulgaon, No. 8, Warda District India.

D. V. Kalwale.
(*Organiser*)

Stupas at Borobudur Destroyed

FIVE small stupas and three big ones at Borobudur were toppled over and damaged by some irresponsible person, according to an Antara message from Magelang Indonesia.

The incident was discovered on the evening of July 7 when the Asadha ceremony was being held there.

The Magelang police who were called to investigate, arrested the culprit within 24 hours and detained him.

Sonhadjit, 18 years old, from Borobudur village, was the name of the man detained for questioning. He confessed the police and described how he destroyed the stupas on the second and third storeys of the Borobudur temple.

It was later found out that Sonhadji suffered from mental disorder.

Needfulness is the path to the deathless ; heedlessness is the path to death. The heedful do not die; the heedless are like unto the dead.

BOOKS ON BUDDHISM

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INDIAN CULTURE IN THE DAYS OF THE BUDDHA	**Dr. A. P. de Zoysa**	**6.00**
HISTORY OF BUDDHISM IN CEYLON	**Dr. W. Rahula Thera**	**15.00**
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ZEN BUDDHISM IN GREAT BRITAIN

ZEN COMES WEST by Christmas Humphreys. George Allen and Unwin Ltd. Ruskin House, Museum Street, London W C 1. 21 sh.

CHRISTMAS HUMPHREYS, who is now a leading exponent of Zen Buddhism in the West; perhaps only second to Dr. D. T. Suzuki, the Japanese pioneer in this field today, has already to his credit a number of books on Buddhism. His latest addition to the growing volume of English literature on Zen, *Zen Comes West*, will no doubt be welcomed by students of this form of Buddhism which has been called with good reason " intellectual."

Mr. Humphreys has graduated from the Theravada to Mahayana. Zen is a branch of the vast Mahayana school. He was a student of Zen for a considerable time in Japan itself where Zen which was founded by Bodhidharma in China in the 6th Century, was further developed and having studied it, so to say " first hand " during his stay in Japan and practised it, Mr. Humphreys has now become a master of the subject.

The Theravadins dismiss Zen as bordering on the occult and refuse to have anything to do with it. But Mr. Humphreys and other adherents of Zen believe that Theravada is only one aspect of Buddhism which is not so advanced as Zen. Despite these two opposite views it must be admitted that Zen is fast catching on in the West, especially in the United States and the United Kingdom where people disllusioned by ritual and dogma are seeking something that would satisfy their intelligence and reason; hence the topicality of *Zen Comes West* in which Mr. Humphreys gives an exposition of Zen as a doctrine of enlightenment that would satisfy those who are seeking a way out of the unhappiness that has resulted in muddled thinking.

Now what is Zen ? Mr. Humphreys himself answers this question by a series of statements scattered throughout his book. Here are a few:

> Zen is the Buddha's enlightenment, the Buddha's spiritual achievement attained as the guerdon of a a thousand lives completely dedicated to that end. It follows that to know Buddhism and, therefore, Zen, one must achieve the Buddha's experience. Anything less is less than Zen.
>
> There are two ways of climbing, in a spiral gently, by degrees; or fiercely, directly, straight. The first is the usual Buddhist way; the second, the "sudden" way is Zen.
>
> Zen is not a new hobby, an added factor in a life of leisure. It is *actual awareness* of the Absolute-Everything-All.
>
> There is no such thing as the pursuit of Zen or studying Zen or acquiring Zen. Zen is.
>
> To regard Zen as a new system of thought is to miss the point of its existence. It exists to the extent that it helps the genuine student to break through the barriers of thought and achieve a blinding flash of immediate, instantaneous, awareness of non-duality. All else is chatter and a waste of time
>
> Zen lays down tremendous emphasis on the search within. Everything is within, says the man of Zen. Strength and weakness, good and evil, Reality and the way to it.
>
> Zen is a school of "direct transmission" of Enlightenment. As such it has no scriptures of its own, and no sermons of even the greatest of its Masters which, as intellectual doctrine, *must* be accepted.
>
> Did you realise that Zen Buddhism is the only schools of training in the world which uses laughter, good fat belly laughter, as a sign of health and indeed a sign of attainment ? Everywhere in the monasteries in in which I stayed was the sound of laughter, that and the great bronze bell and the music of running water.
>
> Ritual has its uses all right, and if used as a *hoben*, as the Japanese call it, a means to an end, "right." But clung to, needed, it is a hindrance and a barrier to the direct approach which leads, so to say, to Zen.
>
> Zen is not a matter of study, or meditation. *or* noble thinking *or* paradoxical super-sense. It is a new way of looking at things, of doing things, of seeing things as they are; a new technique for facing circumstances, for coping with problems, for living life.

Zen Comes West consists mostly of letters written by Mr. Humphreys to students of Zen in the class which he conducts in London, answering various questions asked by them on the subject and solving their problems in the inimitable way that only Mr. Humphreys can. These letters are both entertaining and illuminating There are eighty-three such letters and each letter expounds a particular aspect of Zen, presenting the reader an abstruce subject in a simple way.

There are also chapters on Zen Buddhism, Zen Comes West, The Problem Becomes Acute, Concentration and Meditation and Experiments in Zen. Of these the most interesting is the chapter on Concentration and Meditation. The subject says Mr. Humphreys is enormous and no attempt is made to cover it. " My purpose is to concentrate on Zen meditation not only as practised in Japan but as most suitable for the West " he says.

He adds that meditation must pass from the phase of an interesting hobby of a valued amenity, and thence to a necessity. When the art and craft is mastered there will be time for it to be applied. " Towards the end of the journey you will have to give up all meat, all alcohol, all drugs, whether tobacco, tea or coffee, all sexual indulgence of any kind and even contact with other humans."

Mr. Humphreys is sanguine that Zen will continue to be popular in the West. He writes : " The Buddha was a man who become the the All-Enlightened One, the All-Compassionate One — in the words of the lesser Master of the Wisdom, 'the greatest as the holiest man that ever lived.' He taught the Way to that attainment, and to his Bhikkhus said 'Go ye forth... .. .proclaim the doctrine glorious for the benefit of gods and men.,' I found the way, and trod it far enough to see that it will lead to that end. So I began to proclaim it. I was 21 then, 58 now, and shall go on proclaiming it until I die. That is all. One day another will rise in the West who will be a master of that Wisdom, a master of Zen. Until then I teach what I know. I can do no more; I would not dare do less."

That is the spirit in which this book, which all Buddhists and all interested in Buddhism should read, has been written and published.

A

BUDDHIST BOOK IN SPANISH

THE Ven. Walpola Rahula's book " What the Buddha Taught " is being translated into Spanish by Mr. Gilbert Lachassagne, a well-known Buddhist in Buenos Aires, Argentina.

It will be published by Messrs. Kier and Co. of Buenos Aires at the beginning of 1961.

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